RELIGION SCIENCE

The Columbian Star.

....The Warrior's name,
Though pealed and chimed on all the tongues of fame,
Sounds less harmonious to the grateful mind,
Than his who fashions and improves mankind....COLUMBIAD.

[Vol. II.] WASHINGTON CITY, SATURDAY MORNING, SEPTEMBER 13, 1823. [No. 37.

The Columbian Star,

BY A COMMITTEE OF THE GENERAL CONVENTION OF THE BAPTIST DENOMINATION IN THE UNITED STATES.

Published every Saturday,
AT THE COLUMBIAN OFFICE,
NORTH E STREET,
WASHINGTON CITY.

TERMS.—Three dollars per annum, if paid in advance, or within six months after subscribing; four dollars, should payment be deferred to a later period.

Advertisements by the square, 50 cents, for every succeeding insertion, 25 cents.

Any person, for obtaining five responsible subscribers, shall be entitled to the Star *gratis.*

Communications for the Columbian Star, should be addressed to JAMES D. KNOWLES, the editor: Letters on business, to JOHN S. MEEHAN, the publisher, *post paid.*

☞ Profits of the work sacred to the cause of the Gospel; and any society for Missionary or Education purposes, or other evangelical objects, that shall regularly contribute to the funds of the General Convention, or of the Columbian College, shall be entitled to the Star *gratis.*

Communication.

For the Columbian Star.

MR. EDITOR,

The following communication is submitted by one, who has often had occasion to feel the subject. If you deem it worthy a place in the Star, please insert it.

AMANDA.

Should the question be asked many parents, do you wish your children to become real Christians, would not their hearts answer, "Yes—but not *now?*" Our daughters are just acquiring those accomplishments which are necessary for acceptance in the circles in which they are to move; and they are those, for which serious piety would give them a disinclination. True, they might be amiable at home, well informed and pleasing companions for the fireside; but this is not what the world requires, and however it may be desired and expected after marriage, it is not at all necessary before. We wish them now to have as much religion as will save them from every outward immorality, and when they have families, an addition would no doubt be necessary. Should they become widows, they will want still more—and especially at the hour of death when the pleasures of the world can no longer be of service, may they then be ardent in love, strong in faith, and go triumphing over the last enemy.

Nor are the objections to premature religion in our sons, fewer. They must be fitted to *live*, to acquire wealth and honour in society, to merit and enjoy the eclat of the world, to meet all its deceptions, intrigues and plots. The simplicity of the gospel and the spirit of Christ would be quite incompatible with many arts, which, for the sake of the favour of men, they must practise. We wish them now to be moral, to frequent no bad company, nor indeed any society, except it be the society of those whose wealth or influence might help to bring them forward. And when they have established themselves in the world, and acquired a fortune, then, may God grant them his grace, and prepare them for future happiness.

Christian parents, do such thoughts as these lurk in your hearts? You at once answer, No. Why then not restrain your children, as far as possible, from evil example. "He that walketh with the wise shall be wise, but a companion of fools shall be destroyed." And no one can watch the influence of sinful example upon youth, without feeling and acknowledging, that it is as really the work of God, if any are saved, as was the deliverance of the three children from the fiery furnace. But you say that they cannot be accomplished without such an intercourse with the world, as will expose them to these temptations. If that be granted, what follows? That you have concluded, rather to risk their salvation, than lose the accomplishment? And is not this the essence of your language?

If you wish them to be Christians indeed, why do you not set the example? Would you desire them to feel towards the family of man as Christ felt, why then do they see you admitting those distinctions between the poor and the rich, which are entirely contrary to the spirit by which he acted. To some, at least, I may add, why, if you desire heaven's best blessings upon you, do you not pray with and for them, and diligently teach them the commandments of the Lord thy God, knowing that although the best instructions have no power to change the heart, yet He, whose prerogative that is, has said, "Train up a child in the way he should go, and when he is old, he will not depart from it." You see them pursuing the follies and vanities of the world, and sometimes, when in words you slightly reprove, does not your countenance show that the hope of their gaining admiration, wealth and honour, buoys up your spirits as much as it elates theirs? And will not this admiration which you desire, and they pursue, have the most fatal tendency to destroy their souls. Do not be deceived, God has ordained family relations as the most powerful means in nature, if parents are faithful, for the conversion of souls. But if they be unfaithful, all the tendencies which He designed for a nobler end, will naturally waft them down to destruction. O that Christian parents would arouse from their dream! There is a manner of admonition, which has very little power to produce effect. It is that which flows from languid feeling, and half Christian desires. It is an effort made to satisfy conscience, but is not pleasing to God. Parents ought first to feel deeply the subject themselves, to be careful that their example corresponds with their exhortation; and then, taking advantage of that affection which subsists between them and their children, urge home the importance of "Seeking *first* the kingdom of God and his righteousness." O parents, are you willing to lead to hell those souls which you have introduced into existence? The word of God is sure and every promise of His immutable. If you are found faithful, He will assuredly crown your labours with success.

Tract Society.

A friend in Andover, Mass. has kindly sent us a copy of the "Ninth Annual Report of the American Tract Society," instituted in Boston in 1814, by the name of "New-England Tract Society." It is too voluminous to be published entire, though we doubt not the whole would be interesting. The objects of this growing Society are eminently *good* and must recommend themselves to every *rational* being as calculated to produce the most salutary effects upon individuals, families, and society at large. This association is rapidly increasing in patronage and is almost daily extending the field of labour.

Correspondence in relation to establishing Depositories, or procuring Tracts from the Society, may be addressed to Flagg & Gould, Agents, at the General Depository, Andover, Mass.

Correspondence relating to donations and subscriptions, may be addressed to Amos Blanchard, Esq., Treasurer of the Society, Andover, Mass.

Correspondence from similar Societies, American or Foreign, may be addressed to Rev. J. Edwards, Corresponding Secretary, Andover, Mass.

Communications, which *in any way* concern the interests of the Society, may be addressed to William A. Hallock, Agent, Andover, Mass.

REPORT.

The Executive Committee of the AMERICAN TRACT SOCIETY, gratefully acknowledge the kindness of God, in continuing to smile upon their labours; and as a testimony to his goodness, present their Ninth Annual Report.

The first important measure, adopted by the Committee after their Annual Meeting, was the appointment of an Agent, whose whole time and attention should be devoted to the objects of the Society. By the blessing of God, its concerns had become so numerous and extensive, that this measure appeared to the Committee to be essential to its increasing prosperity. They therefore appointed Mr. William A. Hallock, and commissioned him to act as Agent for the Society, for the space of one year. He accepted his appointment, and entered upon its duties about the first of October. Since that time he has been diligently employed in the service of the Society. His principal objects have been to disseminate information concerning the Society, to increase the number of its Life Members, form Auxiliary Societies, obtain donations for establishing Depositories, and furnishing Tracts for circulation throughout the country, and as Providence shall open the way, throughout the world. Thirteen important communications he has prepared, and published in the Boston Recorder. Several of them have been copied into other papers, and thus had an extensive circulation through the country. He has addressed several hundred persons by letter, and communicated much important information on the subject of Tracts. He has personally visited 128 towns and parishes, namely, 39 in New Hampshire, 84 in Massachusetts, and 5 in New-York. He has preached often to numerous congregations; and conversed with thousands of individuals, on the duty and utility of circulating religious Tracts. He has been received and treated with great kindness; and the Lord has caused the object of his mission to be viewed with peculiar favour. He has found that nothing is wanting but information in regard to this Society, in order to engage the hearts of Christians strongly in its favour. In many cases the spirit of the Lord had gone before him, and by applying truth to the heart, had prepared the way for his success.

Eighty-one persons, during the past year, have been made Life Members of the Society. Sixty-nine of them are ministers of the Gospel. Sixty-eight of these have been made Life Members by their people; and 41 by Females. More than a 100 ministers of the Gospel had before been made Life Members of this Society, by Benevolent Females in their parishes. May the daughters of Zion, while they thus manifest their regard for the Gospel, and respect for its ministers, share richly in its blessings, their labours be labours of love to Jesus, and they receive the rewards of grace in the days of his appearing. Five instructors have, during the last year, been made Life Members by their pupils. And Henry Martyn ——, a little child, has been made a Life Member by his father.

The Committee cannot view this increase of Life Members, and the manner in which it has been effected, without peculiar emotion. That kind regard for a minister, which leads his people to make him a Life Member of a Benevolent Society, must have a peculiarly favourable effect, both upon his mind, and theirs. Seeing them engaged in sending the Gospel to others, he has increasing hopes, that they will share in its everlasting blessings themselves. And knowing that, "He that watereth, shall be watered also himself," he is animated to new exertions; and is borne onward by new hopes, that his "labours shall not be in vain in the Lord;" and that in being faithful, he shall not only save himself and them that hear him, but with them be instrumental in saving vast multitudes of others, whom he never shall see, till he meets them in glory.

The $20, paid by his people to make him a Life Member of this Society, he sees turned into 6000 Tracts, and placed in more than 90 Depositories. Around these Depositories are numerous Societies, and individuals, ready to purchase and distribute them. Soon they are in 6000 families; and read probably by more than 20,000 individuals. He then recollects that a single copy of one little tract, no larger than one of these, has been evidently the means of the conversion of a father, a mother, a son, and a daughter, all in one family. And he seems to hear the father, as he uttered the memorable declaration, "Take all the property, and every thing I have, it shall all go before I will part with that tract." But here springing from the Benevolence of his parishioners, this minister sees not simply one tract speaking to a single family, but 6000 tracts, speaking to 6000 families, and telling them words by which they may be saved. And the avails of these tracts will furnish for circulation 6000 more; and the avails of those, 6000 more; and so onward, continually. And if one copy of a single tract has been the means of the conversion of 4 persons in one family, what, he asks, may we not hope from the circulation of thousands and thousands, from generation to generation, to the end of time.

The Committee cannot but notice one or two interesting facts connected with donations which the Agent has received.

An aged and venerable Judge, who has been, for many years, upon the bench of one of our Probate Courts, and a distinguished benefactor of the fatherless, remarked that he found no difficulty in taking care of their property; but he wished that something might be done for their *souls.* The law, said he, points out the reciprocal *civil* duties of Guardians and Wards; but they need something to point out, more explicitly, their reciprocal *moral* and *religious* duties. And he has engaged to give $100, to print a tract for the spiritual benefit of *Guardians* and *Wards.* This tract is designed to point out the reciprocal moral and religious duties of each; and to be such as may be distributed, with great advantage, by Judges and Registers of Probate, to all Guardians and Wards, throughout the country. And when we look abroad, amidst the ravages of death, among 10,000,000 of people, over this widely extended country; and see the large and increasing number of fatherless, and in many cases, motherless children, whose property is indeed, in some measure protected by the laws, but whose souls are in the utmost danger of being neglected; we cannot but admire that Christian philanthropy, which, while it officially operates with fidelity, to secure for the widow and fatherless, "the meat that perisheth," operates with still greater watchfulness and ardour, to secure for them also, "that meat which endureth unto eternal life." May the American Bench be blessed with a long succession of such judges, who, while they stand as a bulwark for the protection of the civil interest of men, shall manifest a paramount regard for their spiritual and eternal interests; and thus reflect brightly the image of Him, who is the "Father of the fatherless, and a Judge of the widows, in his holy habitation." And after being fathers to the fatherless here on earth, may they meet them in heaven, saved from eternal poverty and wretchedness, through their instrumentality, and mingle with them in giving the glory "to Him that sitteth upon the throne, and to the Lamb for ever."

It will be recollected by many, that proposals were made by the Agent, in the Boston Recorder, for publishing the Memoirs of Mrs. Emerson as a tract, provided means could be obtained to defray the expense. Soon after this, he received a letter from the Rev. Daniel Smith, Pastor of the church in Louisville, Kentucky. "The account," says he, "of the conversion of Mrs. Emerson is one in which I have long felt a deep interest. The events narrated in that little tract, transpired in my father's family, and within my *own* recollection. I thing it worthy the most extensive circulation; and calculated to be eminently useful. Many readers may think the colouring of the narration too high. But when I read it, having a distinct recollection of the facts contained in it, I did not think that it at all exceeded the sober truth. "I have," says he, "$500, from the late lamented Mrs. Margaret Douglass, of Natchez, Mississippi, a lady who, during my residence in that place, left the world with a triumphant faith in the Saviour of sinners. This money was committed to me for charitable purposes; and $100, of it, I give to the American Tract Society to print that Tract." And although it does not appear from the letter, and it is not known to the Committee, but that his prospects of life were, at that time, as great as usual, yet he added this sentence, *In case of my decease, this letter shall be sufficient authority for your treasurer to obtain the money from my executors, to be appropriated to the above-mentioned object.*" A few days after, this beloved man closed his earthly labours, and entered, we trust, into that rest which remaineth for the people of God; there to meet with her whose pious bounty he had distributed, and with her whose conversion he had witnessed, and an account of which he wished to perpetuate to all future generations, to look back on the way by which the Lord had led them, and with all his ransomed people, to join with united hearts and immortal tongues, in everlasting thanks unto his name.

This Mr. Smith was an intimate friend and companion of Samuel J. Mills, whose memory will be precious to the hearts of Christians on every continent, and will be associated with the dearest interests of the church, till the second coming of her King. They were both ardent friends of the American Tract Society. They took a deep interest in its concerns; and viewed it as destined, in the providence of God, to hear an important part in the renovation of the world. While on a tour together in 1814 and 1815, of more than 5000 miles, through the Southern and Western States, forming Benevolent Societies, and devising and executing plans for the salvation of the world, they distributed great numbers of the Society's Tracts; and bore the most ample testimony to their utility and importance. May many young men be raised up, to follow their example, and after serving God and their generation, meet them in heaven, to witness the consummation of their benevolent labours, and see them eternally exulting in the glory of God, and the ever growing joy of his people.

About the time of receiving Mr. Smith's letter, the Agent received another letter, from another part of the country. The writer of this says, "Your proposals to publish as a tract the Memoirs of Mrs. Emerson, was peculiarly gratifying to me. I have ever considered that tract as one of the principal instruments in the hands of Divine Providence, of drawing my attention to the things of eternity. I enclose you $30, to defray, in part, the expense of its publication." Other donations have been received from other individuals, for the same object.

Can we not here see reasons why angels rejoice "over one sinner that repenteth?" The conversion of Mrs. Emerson has, we trust, resulted in her eternal salvation. The account of it, written by herself, is already known to have been the means of the hopeful conversion of several others; and some of them are now distinguished benefactors of the church. These, and others whose hearts have been warmed and animated by the history, lay the foundation for its perpetual circulation. Well may angels rejoice; for the circulation of this tract may be the means of greatly increasing the number of their companions; and adding multitudes, to the multitude which no man can number, who will shout unto their God and ours, harmonious songs of salvation for ever and ever.

This tract is printed, and already in circulation.

The Committee nave, during the past year, printed 76 other tracts, making in all 77. Sixteen of these are *new* tracts.

The Committee have also, during the past year, published No. 3 of the Christian Almanac. This tract of 48 pages, with an Astronomical Diary prefixed to it, contains an extensive collection of facts, relative to the present state of Christian and heathen countries; numerous tables, exhibiting condensed views of the various Benevolent Societies, their origin, means, and operations for evangelizing the world; and also much information, interesting to children and youth, to farmers, mechanics, merchants, ministers, and all descriptions of persons; and it is calculated to be a useful little manual for every family in the country.

This tract has been published for the Society, in Boston; in Washington, District of Columbia; in Pittsburgh, Pennsylvania; and in Rochester, New-York. Of those published in Boston, there has been a circulation of nearly 30,000. How many have been circulated, of those published in the other places, the Committee have not yet been informed. If there have been half as many in all, as of those published in Boston, it will make about 58,000 copies. These have probably gone into nearly as many families, and been read by more than 200,000 individuals. By many of them they will be read, in the course of the year, a number of times; and the prominent facts recorded in them, be deeply fixed in the mind. And the Committee cannot but hope, that great and everlasting benefits will result to many from this publication. It is designed, and the Committee believe calculated, to lead men to "look not at the things which are seen and temporal, but at the things which are not seen, and eternal;" and to impress upon them, that "godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come;" and to lead them to be "diligent in business, fervent in spirit, serving the Lord."

The Committee are now preparing No. 4 of the same tract; and by availing themselves of their past experience, and of the friendly hints which have been suggested by readers of the past numbers, they hope to make the next number still more worthy of the public patronage; and to obtain for it a still more extensive circulation. And it is devoutly hoped, that at no distant period, such a tract will be published in every state, and be found in every family in the country; and that it will bear no unimportant part, in hastening the time when "holiness to the Lord" shall be written upon *all* the publications of men.

By the avails of this Almanac, more than 50,000 tracts were printed the last year. And every person who purchased one, may have the satisfaction of knowing, that he provided the means for printing a copy of a tract for perpetual circulation.

The Committee have also, during the past year, established 14 new Depositories; making the whole number, now belonging to the Society 92: viz. 13 in Massachusetts, 8 in Maine, 10 in New Hampshire, 7 in Vermont, 6 in Connecticut, 2 in Rhode Island, 20 in New-York, 2 in Pennsylvania, 1 in Delaware, 3 in the District of Columbia, 4 in Virginia, 5 in North Carolina, 1 in South Carolina, 3 in Ohio, 1 in Kentucky, 1 in Tennessee, 1 in Georgia, 1 in Missouri, 2 in Michigan Territory, and 1 in Lower Canada.

Each of these Depositories is under the care of an Agent, appointed by the Committee, who sells the tracts and returns the money, reserving to himself, if he chooses, ten per cent for his trouble. Around these Depositories are numerous Tract Societies, and individuals, who purchase the tracts; and thus they are extended throughout the surrounding country.

Over a vast portion of the country, and that the most destitute of moral and religious instruction, we have at present no Depositories; and religious tracts are almost entirely unknown.

To supply that part of the country which lies east of the Mississippi River, south of Maryland, and west of Pennsylvania, we need in addition to those we now have, more than 100 Depositories. Supposing each Depository should supply with tracts 2500 square miles containing 30,000 inhabitants, we need, in addition to those which are already established, 20 Depositories in Virginia, 15 in North Carolina, 9 in South Carolina, 9 in Georgia, 12 in Ohio, 16 in Kentucky, 13 in Tennessee, 5 in Indiana, 3 in Alabama, 1 in Mississippi, and 2 in Illinois. In Virginia alone, is a portion of country of more than 40,000 square miles, containing an extensive population, in which there is no Depository. Farther south is another district of more than 200,000 square miles, containing nearly a million of souls, exceedingly destitute of the means of grace, and needing, according to the above estimate, 30 Depositories, in which there is not one. In Ohio is a tract of country of 30,000 square miles, embracing the whole of the Connecticut Reserve, in which there is not one. In the whole states of Indiana and Illinois, containing a population of more than 200,000 souls, deplorably destitute of the means of grace, there is no Depository; and but one in all the country west of the Mississippi River. And yet from numerous parts of these destitute regions, there are pressing calls for tracts.

A gentleman from Virginia writes, "I enclose you 80 dollars, on account of tracts which I have sold; and I wish you to send me 100,000 pages more. The demand for tracts is increasing; and several Auxiliary Societies have been formed."

A gentleman from North Carolina writes, "You can have no idea of the destitute moral state of all this region. We have formed a Tract Society, and wish for a Depository of Tracts. If you will establish one here, I will take the charge of it."

A gentlemen from Georgia writes, "My business is to request that a Tract Depository may be established at Savanna. Much may be done, in this desolate region, with Religious Tracts. But there is great difficulty in *obtaining* them. Did you know the wants of the destitute, in this state, you would make every exertion to put something in their hands, which they may read with profit."

A gentleman from Louisiana writes, "Multitudes here are utterly ignorant of the Gospel. A vast field is opening for the distribution of tracts in English, Spanish, and French. An internal communication is opened with Mexico; and millions of tracts might be distributed, in that country, to great advantage."

To meet these, and the numerous other calls for tracts, the Society *must* have *greater funds.*

It has sent out, during the past year, more than 389,000 tracts.

Suppose a man gives $20, and thus becomes a Life Member; this sum will furnish 2,400 tracts of ten pages each, or 6000 of 4 pages, for perpetual circulation. In what way can he, with this sum, do more?

In the United States are 2000 ministers of the Gospel, not connected with this Society. Should their people make them Life Members, besides producing an influence on their ministers, themselves, and their children, which might be connected with blessings infinitely surpassing in value all earthly treasures, they would furnish for circulation 4,000,000 tracts by which they might speak to as many million people, to all future generations. And should each

parish form an Auxiliary Society containing eighty members, paying 25 cents each, they would furnish for circulation, 1,333,-300 more, and procure 2,666,000 for their own use, and gratuitous distribution.

In these two ways, the Society might be enabled to furnish 8,000,000 tracts. And should half of this number be circulated in a year, there would be a circulation, in 10 years, of 40,000,000.

Some may think, at first view, that this circulation, annually continued, would soon supply the world. But it would not furnish, of what we have already published, one set to a family, *even in our own country*, in 70 years, on supposition that the number of families should not increase, and that none of the tracts should be worn out. But as a set of tracts cannot be supposed, on an average, to last more than 50 years; and the number of families, according to the past rate of increase, will, in that time, be doubled; this rate of circulation would never supply even our own country.

Nor is the want of tracts confined to this continent. Immense fields are opening for their distribution on other continents.

In the vicinity of Bombay, in India, where the American Board of Commissioners have a printing press, are 11,000,000 people, all speaking one language. Nearly all of them are destitute of the Gospel, there being only 3 missionaries among them. And, writes one of these missionaries, "The distribution of tracts is the only possible way in which we can exhibit any portion of the Gospel, to vast portions of the present generation of India. Ministers enough to go, and preach to them the Gospel, cannot be obtained. We must print and circulate tracts, or millions and millions of the present and future generations of India must go down, in unbroken succession, through pagan darkness, to the grave."

And, writes another missionary, "Tracts can be printed at Bombay in the Mahratta language, as cheap as you can print them in New England. And there is no section of the world where they may be distributed with a prospect of greater usefulness, than in the Mahratta country. The great body of the people would be likely to receive more instruction from a little tract, which they could read in 5 minutes, than they would from the entire New Testament; because they would be so much more likely to read it." And after they have read one tract, they are often anxious to get another, and another. Soon they may read, if they can obtain it, the whole New Testament.

A missionary in Ceylon writes, "We visit from 2 to 8 families in a day. Sometimes we take long journeys, and are out 6 or 8 days; taking with us, some of the boys from the schools. At such times particularly we feel the need of *tracts*. Passing through villages where the Gospel was never before heard, we find hundreds who can, and who *would* read, had we books, or tracts, to give them. But alas, we have none! No Bible, no tract, to show the poor heathen how to flee from the wrath to come. The only tracts which we have ever had, have been written upon the Olla, and procured, of course, at a great expense. Perhaps in all our missions, we have distributed 200, obtained in that way. O that we could get a supply printed. Into how many villages could the Gospel be sent by means of tracts. How many souls, by a *single tract*, might be saved from endless misery."

And shall the Christian missionary, who has left his father's home, his native land, and gone 13,000 miles to tell the dying heathen of a Saviour, and point them to the Lamb of God, go from village to village through the wide spreading desolation, find hundreds and thousands who have never heard the Gospel, who *can*, and who *would* read, if they could get a Bible, or a *tract*, and yet have none to give them? Shall he be left to cry, in the ears of a thousand churches abounding in wealth, "Alas, we have none to give them: no Bible, no tract, to show the poor heathen how to flee from the wrath to come?" Shall it be told in the ears of all Christendom, that after years of toil and labour, the only tracts which they have ever had, were written upon the Olla, and procured at a great expense; and that the whole mission had not been able to obtain for circulation more than 200? And shall they still remain destitute, to cry, "O that we could get a supply printed? Into how many villages could the Gospel be sent by tracts? How many souls, by a single tract, might be saved from endless misery?"—and yet cry in vain? Let Christendom answer.

The American Board of Commissioners have also a printing press at Malta.

From persons acquainted with the subject, the Committee learn that tracts can be printed, at Malta, at even a less expense than they can be in the United States. And from Malta, Jerusalem, Smyrna, and ports around the Mediterranean, they may be sent to more than 20,000,000 people. Here then is an immense field for the distribution of tracts. And men who have property may here employ it in a manner, which, while it does not make them poor, will make many rich; and secure for them "an inheritance, incorruptible, undefiled, and that fadeth not away." And when all earthly treasures shall be melting in the last conflagration, *they* shall have "durable riches and righteousness," "eternal in the heavens."

The tract entitled "Sixteen Short Sermons," was handed by an aged lady in Massachusetts, to a little boy. He read till he came to the third sermon, which is from this text, "All have sinned, and come short of the glory of God." This appeared to be for *him*. He felt that he had sinned, and in a thousand instances, come short of the glory of God. He became deeply distressed, and began from that time to search the scriptures daily, to seek the salvation of his soul. In a few months he obtained, as he hopes, joy and peace, in believing in Jesus. He was admitted a member of the visible church, has since been preparing for the ministry, and is now about to enter upon its sacred duties.

Four other cases of hopeful conversion, and indirectly upwards of 40 cases more, already known to the Committee, appear to have been connected with the reading of only 5 copies of the above mentioned tract.

Here then are nearly 50 persons, whose hopeful conversion is seen, by the feeble eye of mortals, even in this distant world, and while looking "through a glass darkly," to have been connected with the reading of only 6 copies of one single tract. Of this tract 24,000 copies have been published by this society, and great numbers by other Societies. Add to the influence of those 6 copies, the influence of all these; and to the influence of all these, add the influence of 3,000,000 other tracts published by this Society: and 2,000,000 by other Societies in this country; and to the influence of these, add the influence of 50,000,000 published by the London Tract Society; and other millions by other Tract Societies on the continent of Europe, and who can estimate the result? Let the increase of tracts go forward, as it has done for 10 years past only 20 years to come, and there are hundreds of millions in actual circulation. Sum up the amount of the influence of all these, upon the souls of men. See them speaking to immortal beings, in every town, village, and family, on the continent of Europe; American and European tracts, meeting and mingling together on the shores of the Caspian; extending their influence to every part of Asia; to the islands of every sea; to every continent, and kingdom, and family on the globe; and moving onward with animating influence to the end of the world; "and, lo, a great multitude which no man can number, out of all nations, and kindreds, and people, and tongues, stand before the throne of God, and before the Lamb," and open their everlasting song, "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever."

Scripture Illustrations.

From the New-York American.

We have in our possession, "Travels in Syria and the Holy Land, by the late John Lewis Burckhardt." This is an expensive work, and will not probably be reprinted in this country. We deem it a service to our readers to make such selections from this and other rare works, as will illustrate the holy Scriptures. Below will be found some information respecting the locust. Whoever peruses the account of the plague of locusts in Egypt, and especially the allusions made to them by the prophets, when depicting the calamities of the Jews, will read with interest any thing which shall render him more intimate with the nature of this terrible instrument of Divine vengeance, or enable him to see more clearly the force and beauty of the prophetic imagery.

LOCUSTS.

"It was at Naeme* that I saw, for the first time, a swarm of locusts; they so completely covered the surface of the ground, that my horse killed numbers of them at every step, whilst I had the greatest difficulty in keeping from my face those which rose up and flew about. This species is called in Syria, Djerad Nedjdyat or Djerad Teyer, i. e. the flying locusts, being thus distinguished from the other species, called Djerad Dsahhaf, or devouring locusts. The former have a yellow body, a gray breast, and wings of a dirty white, with gray spots. The latter, I was told, have a whitish gray body, and white wings. The Nedjdyat are much less dreaded than the others, because they feed only upon the leaves of trees and vegetables, sparing the wheat and barley. The Dsahhaf, on the contrary, devour whatever vegetation they meet with, and are the terror of the husbandman; the Nedjdyat attack only the produce of the gardener, or the wild herbs of the desert. I was told, however, that the offspring of the Nedjdyat produced in Syria partake of the voracity of the Dsahhaf, and like them prey upon the crops of grain. Those which I saw in the Haouran and afterwards in the gardens of Damascus, fly in separate bodies, and do not spread over a whole district. The young of this species are quite black until a certain age.

The Bedouins eat locusts, which are collected in great quantities in the beginning of April, when the sexes cohabit and they are easily caught; after having been roasted a little upon the iron plate on which bread is baked, they are dried in the sun, and then put into large sacks, with the mixture of a little salt. They are never served up as a dish, but every one takes a handful of them when hungry. The peasants of Syria do not eat locusts, nor have I myself ever had an opportunity of tasting them; there are a few poor Fellahs in the Haouran, however, who sometimes, pressed with hunger, make a meal of them; but they break off the head and take out the entrails before they dry them in the sun. The Bedouins swallow them entire. The natural enemy of the locust is the bird Semarmar, which is of the size of a swallow, and devours vast numbers of them; it is even said that the locusts take flight at the cry of the bird. But if the whole feathered tribe of the districts visited by locusts were to unite their efforts, it would avail little, so immense are the numbers of these dreadful insects." *Burckhardt*, pp. 238, 239.

"Among other places I visited Nicotia, and on returning from it to Larnica, was surprised to find myself almost enveloped in a cloud or thick body of locusts, covering the ground, and skipping like grasshoppers, with a hissing noise; and a sight altogether so novel, that it occasioned some degree of apprehension. On returning to the convent, having informed the monks of this phenomena, they treated it altogether lightly, and assured me that at particular seasons locusts came in such formidable numbers, as actually to darken or obscure the sun itself, and the work of destruction was incalculable. Their grand objects of attack, in particular, were the vine and the fig trees, which are stripped so completely bare of leaves as to convert the trees, almost in one moment, into an image of winter; and a husbandman, who at the rising of the sun beholds his fields fair and luxuriant, finds them, before it goes down, absolutely bare, like a desert."—*Wilson's Travels.*

MANNA.

Mr. Burckhardt, in his Travels in Nubia, gives the following description of this extraordinary production, which he met with in the valley of Ghor, to the south of the Dead Sea, and also on a mountain that lies eastward of Mount Sinai, called Djebal Serbal.

The Bedouins collect to this day the manna, under the very same circumstances described in the books of Moses. Whenever the rains have been plentiful during the winter, it drops abundantly from the tamarisk, (in Arabic Tarfa;) a tree very common in the Syrian and Arabian deserts, but producing, as far as I know, no manna any where else. They gather it before sunrise, because if left in the sun it melts; its taste is very sweet, much resembling honey; they use it as we do sugar, principally in their dishes composed of flour. When purified over the fire, it keeps for many months. The quantity collected is inconsiderable, because it is exclusively the produce of the Tarfa, which tree is met with only in a few valleys at the foot of the highest granite chain.

* Naeme is a town of the Haouran, a valley of Syria, separated on the west from the valley of the Jordan by a chain of mountains.

From Wilson's Travels in Syria and the Holy Land.

Isaiah ii. 4.

And they shall beat their swords into ploughshares, and their spears into pruninghooks.

The plough is not moved upon wheels; the share, which is small, scarcely grazes the earth; and it has only one handle, or shaft, for the use of the husbandman to guide it. He holds it with the right hand. It is made so light, that a person might, with facility, carry it in his arms. The share is covered with a broad piece of iron, and pointed at the end, which might readily be converted into a weapon of warfare, and again restored to its former state and applied to agricultural purposes.

Psalm lix. 14, 15.

And at evening let them return and make a noise like a dog, and go round about the city.

During the whole day, the dogs of the city (Cairo) were perfectly quiet; but the moment the sun went down, they commenced a hideous bark or yell, which continued without intermission till sun-rise. The noise, to those unaccustomed to it, is most disturbing, and places a complete embargo on sleep.

Ezekiel xvi. 4.

And as for thy nativity, in the day that thou wast born, thou wast not washed in the water to supple thee.

It is a custom of mothers to dip their children, soon after their birth, in the Nile, which is held to be a duty of a religious nature.

Hosea xvi. 4.

I will be as the dew unto Israel.

16th Dec.—Notwithstanding the sun was powerfully hot yesterday, the cold last night was most excessive, and this morning a prodigious dew with mist has fallen, which penetrated to the cabin. We, at first, supposed some fire had broken out, the whole cabin being completely enveloped in a cloud. This dew in the climate of Egypt, where rain seldom falls, is particularly refreshing to the plants of the earth, and is received as a peculiar blessing. It falls heavy like rain during the night, and is rapidly absorbed at sunrise.

Mark v. 31.

And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

At departing from the convent, my attention was attracted by a crowd of women, arranged in a circular form, who appeared to be overwhelmed with grief and despair, making an extraordinary noise or howl. On coming up to them, I observed all were surrounding, in a sitting posture, an open grave, containing a coffin, and they were lamenting the loss of a native of the village whose body was deposited in it. Many of them hung down their heads, others were wringing their hands, and weeping bitterly, looking at the same time into the grave.—Several were actually howling aloud, in one particular tone, as if suffering acute bodily pain, who, in reality, did appear to feel a deep sorrow on occasion of the loss sustained. On the other hand, I could evidently perceive that many among the group were acting a hired part.

HOUSE-TOP—Nehemiah viii. 15, 16.

So the people went forth, and brought branches and made themselves booths, every one upon the roof of his house, &c.

The heat in Tiberias is sometimes so extremely great, from being situated in a hollow or valley, shut in with mountains, that the inhabitants are frequently obliged to have recourse to the tops of their houses to repose during the night; and these places, I observed, to be enclosed with reeds or booths.

I observed upon the terraces of all the houses in Feik, a small apartment called Hersh, formed of branches of trees, covered with mats; to this cool abode the family retires during the mid-day heat of summer. *Burckhardt*, p. 280.

THE CAMEL—Job ix. 26.

They are passed away as the swift ships.

What enables the shepherd to perform the long and circuitous journey across Africa, is the *camel*, called by the Arabs, *the ship* of the desert.—*Bruce's Travels.*

Summary of News.

FOREIGN.

Spain.—The London Globe of July 26, says: "We have just seen a gentleman who left Corunna on the 18th in the Atreveda. The French were repulsed with great loss. Our informant states that they left upon the field one hundred and thirty wagon loads of dead. On the 19th, the Atreveda was still in sight of Corunna, and the Constitutional flag was flying. All the cannon at Ferrol, with the exception of two pieces, had been removed before the French obtained possession of the town. No immediate communication from our brave countryman, Sir Robert Wilson, has been received, but as he received only a flesh wound in the thigh, it is hoped that he may soon be enabled to renew his useful services."

And again—"We learn that an eminent person has received assurances that a negotiation is pending between the Cortes at Cadiz and the French. The basis of this negotiation is said to be, the return of Ferdinand to Madrid, and a guarantee for the personal safety and property of the Constitutional party. We give this intelligence as we received it."

The same paper says, "It has been ascertained by the Spanish Legation, that Cadiz is amply provisioned for three months."

There has been a misunderstanding between the blockading squadron and a British frigate, respecting the attempted passage of some British ships into Cadiz. The frigate fully succeeded in obtaining them a passage into the port. The American vessels totally disregard the blockade, and pass in and out just as they please.

The London Courier of the same date says; "The French government have it in contemplation to retire across the Ebro, and to take up the line of defence along that river. The heavy artillery has been ordered up, to invest the strong positions on that line.

"It is the intention of the Duke d'Angouleme to withdraw the troops from before Cadiz, unless there should arise a more favourable prospect of being successful in accommodating the differences between the contending parties in Spain. The dissensions, in fact, between the Royalists themselves, form almost as strong an impediment to the adjustment of matters, as the dissensions between the Royalists and the Cortes."

Spain and Buenos Ayres.—We have the pleasing intelligence, that a preliminary Treaty between the State of Buenos Ayres, and the Government of Spain, was formally signed on the 4th of July.

Appended to the treaty is the following *project of a law.* "Whereas the war which King Louis XVIII. is preparing to make against the Spanish nation is directly and principally against the principle recognised by the first article of the law of the 10th of March, 1822, the government is authorized, in case the said aggression be realized, to negotiate, that, after the celebration of the definitive Treaty of Peace and Friendship with his Catholic Majesty, on the basis of the law of the 19th of June, preliminary to which is the Convention of the 4th of July of the present year, there be voted between the American states recognised as independent in consequence of the said definitive treaty, for the support of the independence of Spain under the representative system, the same sum of twenty millions of dollars, which, for the destruction thereof, the Chambers of Paris, in the month of March last, have voted to their government."

Another project of a law proposes, that the army in Peru, called the Division of the Andes, shall be considered as a part of the permanent army of the Province.

Colombia.—We have it in our power to communicate the highly gratifying intelligence of the brilliant success which has attended the arms of the Colombian Republic, in obtaining possession of the city of Maracaibo, and effecting the capitulation of its most active and dreaded enemy, the Royal General Morales, and the forces under his command.

The capitulation was effected on the 3d August, and formally approved on the following day by the Colombian Generals Manrique and Padilla. Its principal provisions are, that Morales and all those attached to him are to leave the country, and that they are to be considered prisoners of war until exchanged. Morales had been sent to Cuba, and the rest were to be taken at the expense of the Colombian Government.

General Paez had gone from Caraccas to summon Porto Cavello, now the last hold of the Royalists, to surrender.

In consequence of this decisive intelligence, illuminations at La Guayra and Caraccas had taken place, and were to continue for three days.

MISCELLANEOUS.

The Atlantic and Pacific to be joined.—The spirit of canalling seems to have gone forth over the continent. The old proposition of uniting the waters of the two great oceans which wash the Isthmus of Darien, has lately been revived. A proposal has been made to the Colombian government to effect this by a canal from the river Atrato, which flows into the Atlantic, with the San Juan, which empties into the Pacific. The canal need be but short, as the channel of both these rivers may be deepened for a considerable distance up their streams. The projector is a foreigner—he calculates the expense at $200,000, and will do the whole on condition of receiving the exclusive right of navigating the canal when finished. The President of the Colombian government meditates, it is said, a visit to the spot.

Arickaree War.—We understand, from a Baton Rouge paper of Aug. 9th, that the Steam boat Magnet brought down orders to Col. Chambers, the commanding officer at that post, to be in readiness with six companies.—In consequence of this, the troops which were encamped at the springs, where they were to remain during the sickly season, returned yesterday to the garrison, and are now waiting for the two Steam boats, on board which they are to embark for the Council Bluffs, the place of their destination. It is also reported, that part of the troops at Pensacola have received the same orders, and will probably be conveyed in the same boats with the companies from Baton Rouge. They are to be sent as a reinforcement to the forces already in action against the Arickaree Indians.

Naval.—By the arrival of the Weazle at Norfolk, we learn, that the most active exertions continued to be made for the suppression of piracy. Every thing was prepared for the expedition against the pirates, who are reported to have fortified themselves on the coast of Yucatan, and operations would be commenced against them, as soon as some necessary information was received. The Beagle and Greyhound had just arrived from Jamaica—the account of their having broken up a piratical establishment on the south side of Cuba is confirmed.

By the arrival of the brig Alonzo at the same port on the 8th inst. 7 days from Havana, we learn still further, that, on Monday 1st inst. off the Double Headed Shot Keys, the Alonzo spoke the sloop Rebecca, of Boston, from Key West, bound to Philadelphia, out one day, which reported, that when she sailed *Commodore Porter was extremely ill.* The Rebecca also informed, that the United States' ship John Adams, Captain Renshaw, was at Key West. The John Adams sailed from Havana about two weeks before the Alonzo left there. It was expected that she would return to Laguira, to convey Mr. Anderson (our Minister to Colombia) and family to Bogota. The illness of Commodore Porter was probably the cause of her detention at Key West.

The United States' schooner Porpoise, Lieut. Comdt. Ramage, sailed from Havana on the 30th ult. on a cruise.

[...]ers admitted on trial—98 admitted [...]connexion—187 deacons—59 ordained [...]44 located—47 supernumeraries, [...]n out preachers: and it also appears, [...]America is divided into 12 Confer[...] and these Conferences into 72 Dis[...] with a presiding Elder in each. The [n]umber in all the conferences in the [...] States amounts to 312,540—Tra[...] preachers, 1226. Increase of the [y]ear, 14,908.

FALSE PHILOSOPHY.

[It h]as often been urged in favour of infi[...], that sceptics are frequently men of [...]g and talents, and are consequently [...] to examine the evidences of Christian[...]y weighing them in the true balances [of p]hilosophy and reason. Science, indeed, [...]ave shed its rays upon their intel[...] and enabled them to search deeply into [...]recesses of nature; but the light is [...]feble to qualify them for judging of [...] ways of God. They deny all facts [...]rded in the Bible, which, in their view, [...]ontrary to the analogy of nature. Hence, [...] reject the idea of miracles, as a viola[...]of all reason, and totally inconsistent [...] the established order of God's works. [...] in the midst of their incredulity, they [...] that God is a sovereign. So long [...]hey acknowledge His existence, they [...] allow that He has a right to do as He [...] with his own.

[W]hen men are willing to allow the pow[...]and rightful supremacy of Deity, they [...] no difficulty in admitting that He can [...]form, or cause to be performed, mira[...] the very mention of which would ex[...] the sneering ridicule of unsanctified [...]n. To believe that God, in giving a [...]lation of His will, should employ super[...]al agency for the purpose of establish[...] beyond controversy, the truths He [...]ld reveal, by no means evinces weak[...] but rather the contrary; for it is per[...]y rational to suppose, that such a de[...]stration must *necessarily* be given, in [ord]er to convince the perverse understand[...] of men that the revelation is Divine. [B]ut while on the one hand great num[...] err by their incredulity, on the other [...] numerous instances where super[...]us credulity is mingled with true faith [...]ving all others as honest as themselves [...] take every thing upon trust.

[H]aving been told in their younger days [...] the Bible is a Divine revelation, with[...] examining the evidences for them[...], they give to it implicit confidence, [...]even dare to investigate the propriety of [...] they believe. Were alterations or in[...]lations made, they would never disco[...] them, and even if manifest inconsisten[...] or contradictions were introduced, they [...] believe them, because found in the Bi[...] perfectly reconcileable, according to [...] ideas of mysteries.

[A] young man, not long since, undertook [...]ove, by scripture evidence *only*, the [...]ity of Christ. He managed the sub[...] in the main, with great dexterity, and [...]uced many incontestible proofs of his [...]sition. But one argument on which [...]id unmerited stress, was the appear[...] of a *Star* to guide the shepherds to [...]lehem, and designate the spot where [...] young child lay. "What less," said [...] preacher, "than God can he be, for [...] one of the bright luminaries of hea[...] should leave its orbit, and travel all the [...] *down* to earth, for the sake of pointing [...] beyond controversy the very Being who [...] God manifest in the flesh?" This ar[...]ent astonished and gratified the multi[...]—Now, while we fully believe that Je[...] Christ is God over all, we cannot con[...] that such a *wonderful* argument tends [...] the least to strengthen the evidence of [...] Divinity. The appearance of the "Star [in th]e east," according to the intimations of [pro]phecy, was doubtless intended to convince [...] wise men that the promised Messiah [...] made his advent, and also to lead them [...] the place where this distinguished person[...] might be found. That one of the planets [...] fixed stars left its station for the purpose, [...] is no wise necessary nor probable, since [...] are most of them much larger than our [...] itself. The word *Star* may be, and is ap[...] to other appearances than the heavenly [...]es. Luminous phosphorescent substances [...] frequently denominated *Stars*. It was pro[...] some such substance that miraculous[...] led the Magi from the eastern plains, [...] Bethlehem, the cradle of a Saviour.

MRS. JUDSON.

We noticed in our last number some of [...] remarks which have been made by the [...] of missions upon the dress of this [...]. That our readers may know how [...]*avagantly* exaggerated was the estima[...] of the Galaxy, we give them a statement [of] facts relative to her apparel, which can be [...]sted by numerous witnesses. The Galaxy [of] July 26, in connexion with many other [...]ing expressions, says "*the visiting dress [of] this self-denying* female missionary, could [not] be valued at less than $1200. The Cash[mer]e Shawl was valued at $600; the Leg[horn] Flat $150; Lace trimming on the gown, [$]50; jewelry would soon make up the [...]"

Good judges of India goods say, that her [sh]awl could not be valued higher than $50. [T]his was a *present* to her from a lady in [Ca]lcutta. Her Leghorn Flat is estimated [at] only $10; and Lace trimmings at the [gre]atest extent, not more than $5. That [s]he possesses $300 in jewelry we are not able to deny; but we have been assured, that at no time while in America she was seen to wear the value of $1, nor do we believe that all the jewelry in her possession could be estimated at $5.

Allowing even the *high* prices at which we have estimated her articles of visiting dress, the $1200 sinks to about $60 or $70. More than three-fourths of this last sum we know to have cost neither her nor the mission fund, one farthing. No one acquainted with Mrs. Judson can conscientiously insinuate that she has about her dress or manner the least air of extravagance; but will rather attest to the truth, that she is humble, prudent and self-denying. The monthly appropriation at Rangoon, for food and clothing, and other common expenses of a personal nature, does not exceed the sum proposed by the brethren at Serampore, in the case of Mr. Judson, viz. 130 rupees for a man and his wife, and 10 for a child; making the annual appropriation for the above purposes to Mr. and Mrs. Judson, 1560 rupees or $780. We leave the candid reader to judge whether this expense is extravagant.

REVIVALS.

A gentleman at Mount Republic, Wayne county, Pennsylvania, in a letter to the Editor, dated August 18, writes:

"The Lord is reviving his work at Mount Pleasant and in some parts of this neighbourhood. Although the number of converts is not great, yet there have been distinguished indications of the power as well as the willingness of God to save sinners. About 30 have been added to the Baptist church; and perhaps as many to other denominations of Christians."

At Hookstown, Pennsylvania, the Rev. Mr. Scott, pastor of the church, states that 45 persons were admitted to communion in June last; 6 of whom were of one family. He reckons more than a hundred, who have been awakened since last autumn, and who still persevere. In his two congregations there are now three praying societies of young men.

By the Wesleyan Methodist Magazine for May, we learn that a considerable revival of religion has taken place in several of the Methodist circuits in England; Yorkshire, Lancashire, Cromford, and St. Neot's are particularly mentioned.

The Rev. John Peak, of Barnstable, near Hyannis harbour, Massachusetts, writes to his friend in Beverly, dated August 7, 1823:

"You will rejoice with me, when I inform you that the King of Zion has favoured us (an unworthy people) with a glorious reign of grace. A revival commenced in the church, about the middle of last April. Two or three young persons appeared to be powerfully awakened, about the 10th of May. One was hopefully brought into gospel liberty on the 15th. Since that period the work has prevailed powerfully. About seventy of our congregation have professed to find Christ precious. The subjects of this work are of different ages, from 10 to 60 years, but mostly from 17 to 26. I have heard a relation of the experience of 43, and, with few exceptions, they have been very satisfactory. Several of them were extraordinary. We have had meetings nearly every day or evening, or both, for fifty days. It would perhaps be incorrect to say that nothing like disorder or impropriety has ever appeared in our meetings, but they have generally been attended with good order and great solemnity. It is peculiarly animating to hear these young converts exhort and sing and pray, while we are thinking that there is joy in heaven over every sinner that repenteth. But we rejoice with trembling. We begin to fear that the work is on the decline with *us*, while it is extending into other societies east and west. But we yet discover new instances of awakening or hopeful conversion almost daily. I cannot now give you further particulars, some of which would be interesting to you. You will surely rejoice with us, and pray for us."

The last Boston Recorder says: "God, by his spirit, is among the people in Middleboro', of a truth. The revival is principally in the old Congregational Society, and the Baptist Society formerly under the care of Rev. S. Nelson. There is reason to hope the work will be extensive. The call for prayer among all the friends of Zion is loud and full of encouragement."

From the Waterville Intelligencer, of the 29th ult. we copy an extract of a letter from the Rev. Mr. Eveleth, dated Eastport, Me. Aug. 11, 1823.

It will doubtless afford you satisfaction to learn, that God has favoured this people with a few mercy drops. The work has been gradual but interesting. In my preaching I have endeavoured to exhibit the distinguishing principles of the doctrines of grace in a plain and simple manner. Nothing like enthusiasm, but rather a deep solemnity, has appeared in our meetings. The preached word and fervent prayer (the appointed means of the conviction and conversion of sinners,) have been blest to the salvation of many.

The Freewill and the Calvinistic Baptist Societies have shared very nearly alike in this revival; and at present a good degree of harmony exists between them.

Thirty-three have been added to the Freewill or Christian church. The Baptist church have received to their communion twenty by baptism, four who had been baptized several years since but had not united with any church, and five by letter; making in all twenty-nine. They have also received several as candidates for baptism. Several others are expected to come forward soon.

I trust the good work is not yet completed; several are anxious, and others serious.

CONNECTICUT STATE CONVENTION.

At a meeting of delegates from a number of the Baptist churches in the state of Connecticut, held at Suffield, on the 6th instant, a Convention for missionary purposes was formed, and a constitution adopted. The object of this Convention is, "to assist the destitute Baptist churches in that state and vicinity, in supporting the regular ministry of the gospel, and in whatever else may tend to promote the edification of the churches in holiness; and to spread the influence of evangelical religion." Further notice will be taken in our next, of the constitution and the address of the meeting of delegates to the Baptist churches.

AMERICAN EDUCATION SOCIETY.

A correspondent of the Boston Recorder, in a second appeal to the friends of the above Society, states the following facts:

There were revivals of religion in the schools of five of the Beneficiaries the last winter. There were revivals of religion in the schools of four from Middlebury College, in which several young men, some of them the sons of wealthy parents, became pious, and will probably become ministers of the gospel. A large number of the beneficiaries teach school every winter. The money they thus obtain, together with that received from the Society, barely enables them to persevere. Shall they persevere? Shall there be such a class of young men to teach our schools? Shall revivals of religion in our schools become common? or shall the young men who have been thus blessed, and have thus blessed others, be discouraged?

There have been revivals of religion in four colleges and three or four academies during the last year, in which more than one hundred promising youth have become hopefully pious, and it is admitted by all acquainted with the circumstances, that Education Societies have been greatly instrumental in promoting them.

It may now be added, that the quarterly appropriations generally exceed three thousand dollars. The number of beneficiaries received the last year is 58; the whole number received 414; the number now assisted about 275—and the number, who will complete their education this fall, much smaller than the number received last year.

COLLEGE RECORD.

At the commencement of Brown University, Providence, Rhode-Island, on Wednesday of last week, the degree of A. B. was conferred on 27 young gentlemen, graduates of the Institution; the degree of A. M. on 15; the degree of M. D. on 6; the degree of Doctor of Divinity on the Rev. Nathaniel Kendrick, Principal of the Theological Seminary at Hamilton, New-York, and the Rev. Adoniram Judson, Baptist Missionary in Burmah. The degree of LL. D. was conferred on the Hon. Tristam Burges, Professor of Oratory and Belles Lettres, and Hon. Nathaniel Searle, one of the Fellows of the University. On Tuesday and Thursday the different Literary Societies in the University had their celebrations. Before one, Solomon Peck, A. M. delivered an Oration on the comparative influence of Hebrew and Greek Literature, on Poetry and Eloquence. The Rhode-Island American says, "This was a production of no common order—discovering powers of deep, original and comprehensive thought, and written in a style remarkably terse and elegant, but rising, when the subject required it, to the elevations of classic dignity and true eloquence."

Before another, an oration was pronounced by W. Bates, Esq. and a poem by Mr. Ennis, which was received with distinguished applause.

Among those who were admitted to the degree of Master of Arts, was Mr. William Ruggles, Tutor in the Columbian College, D. C.

University of Georgia.—The annual commencement took place on the 6th of August, when the degree of Bachelor of Arts was conferred on 18, and that of Master of Arts, on 10 young gentlemen. The Institution seems to be rising in reputation, and increasing in members. The late Freshman class consisted of 46; and the Sophomore of 38 members.

Middlebury College.—At the annual commencement of Middlebury College, held on the 20th ult. the degree of Bachelor of Arts, was conferred on 17 young gentlemen, the degree of Master of Arts on 9 Alumni of the college; and 17 students from the Vermont Academy of Medicine, connected with this college, were admitted to the degree of Doctor of Medicine.

The degree of Doctor of Divinity was conferred on the Rev. Bennett Tyler, President of Dartmouth College, Rev. Heman Humphrey, of Pittsfield, and President elect of the Collegiate Institution at Amherst: and Rev. Henry Axtell, of Geneva, in the State of New-York: and the degree of Doctor of Laws on the Hon. John N. Henry, of Albany.

HARVARD UNIVERSITY.

A Boston paper says, the friends of Harvard University will be happy to learn, that the library of D. B. Warden, Esq. former American consul at Paris, has lately been purchased and presented to that institution, and is now safely arrived here. It consists of about 1300 volumes, chiefly on American history, and a collection of 800 choice maps, illustrative of the same. The gentleman who has thus evinced his generous regard to public improvement, his love of good learning, and his attachment to our ancient University, is Mr. Samuel A. Eliot, of Boston, who is now abroad.

This addition to the University Library makes it by far the richest in the country, in the department of American antiquities and history. The Ebeling collection, which was presented to the University a few years since, by the Hon. Israel Thorndike, was considered the most complete in this branch of history, which had ever been brought together, but it was formed with reference to the whole continent, and therefore might naturally be expected to want many works which would be found in a collection like that of Mr. Warden, intended particularly for North America. These two collections united leave very few important deficiencies to be filled.—Benefactions like these afford reason to hope, that the day is not very distant, when all the departments of the library of our neighbouring University will be as complete as that of American history now is.

It is now but little more than eighty years, since the public spirited Munchausen laid the foundation of the present matchless library at Gottingen, by emptying his own shelves to fill those of the then newly established university; and it was but a century or two earlier, that the illustrious coadjutor of the Medicis, Niccolo Niccoli, made that will, which called forth the following tribute of commendation from his classical eulogist:—O præclarissum omnium quæ unquam condita sunt! quo non unum aliquem aut alterum sed tum Græcas tum Latinas musas hujus preciosissimi thesauri reliquit haeredes.

LITERARY.

We have seen it announced, that the "Genius of Oblivion, and other original Poems, by a lady of New-Hampshire," has just issued from the press of J. B. Moore, Concord.

The authoress is a resident, and we think, native of the town of Newport. She is in middle life, possesses an amiable character and an enlightened mind. For two or three years, she has occasionally favoured the public with the productions of her pen, under the signature of "*Cornelia.*" These have been almost universally well received. She has been chastened by affliction, but pious resignation and confidence in God enabled her to withstand firmly the trying shock.

The Editor of the New-Hampshire Sentinel, says that she, by the recent death of her husband, is left with a family nearly dependent upon her exertions, and who has invoked the aid of the muses, not for fame only, but to enable her to provide for the support and education of her children. The motive alone, if we mistake not, would secure to her the patronage of our citizens, but a hasty glance at the volume, which we have just received, assures us that the claims of the fair authoress do not rest merely upon the motive, but that the volume has poetic merit sufficient to secure it a ready sale. The courage that could undertake, and the perseverance that could execute, under circumstances so unfavourable to poetic exertion as the following, is surely entitled to the greatest meed of commendation—

"Small means and opportunities are mine,
The poet's tempting, toiling heights to scale;
And should I quit the nurs'ry for the nine,
The men might justly censure, women rail;
Nor, when my infants smile, can I repine,
Or seek for pleasures new in vigils pale—
Nor study, nor a still retreat, have I;
My seat, my cradle's side, with pratt'lers by."

ITALY, BY ROGERS.

In this new Poem, by the author of 'Pleasures of Memory," we are somewhat disappointed. His subjects are, many of them, trite and hacknied. Who has not read, in good prose, eloquent and glowing descriptions of the heaven daring cliffs and dangerous passes of the Alps? How many poets have sung of Vancluse and Venice—how many have celebrated the praises of Italy, its soil, its language, its wars, its massacres, and its superstitions? After all that have gone before, however laudible the attempt of Rogers to excel, we conceive that he has fallen far in the rear. The New Monthly Magazine considers Italy "a work of taste and feeling, worthy the classic pen of the author." It is our lot to think otherwise. The style is truly chaste, but heavy, dull, and wanting in familiarity.

The sketches are twenty-one in number. In some there is a richness of the picturesque. Of this, the story of Ginevra is a specimen. In this short tale is something of the painfully pathetic. The tradition is, that a beautiful young bride, on the day of her marriage, hid herself for a frolic, in an iron chest, the lid of which suddenly closed on her with a spring-lock, and fastened her down for ever. Neither the cause of her disappearance, nor the manner of her death were known, till fifty years afterward, when her skeleton and wedding garment were discovered.

Mrs. Judson's "Account of the Baptist Mission to the Burman Empire, in a Series of Letters addressed to a gentleman in London," is republishing in London.

A REVOLUTIONARY SOLDIER.

Rev. Daniel Merrill, of Sedgwick, Maine, has appealed through the Waterville Intelligencer, to "each and every individual member of the 18th Congress of the United States of America," for the redress of his grievances—stating that the Revolutionary soldiers of the third Massachusetts Regiment have been defrauded of their dues by the non-payment of "the final settlement notes" which they received in 1783 from the United States' Paymaster—that he has repeatedly petitioned Congress on the subject, but in vain, though he has furnished proof of the service performed, of the correctness of his account against the government, and of the fact that he had never received any part of the sum claimed.

APPOINTMENTS.

Willard Hall, of Delaware, Judge of the District Court in and for the Delaware District, in the place of John Fisher, deceased.

Edgar Macon, of Virginia, Attorney of the United States for East Florida, in the place of Alexander Hamilton, resigned.

Peter Randolph, of Mississippi, Judge of the United States for the Mississippi District, in the place of William B. Shields, deceased.

Davis Floyd, William W. Blair, and Alexander Hamilton, Commissioners for ascertaining claims and titles to land in the Territory of Florida.

Joseph M. White, of Florida, Commissioner for ascertaining claims and titles to land in Florida, in the place of James P. Preston, resigned.

William Tudor, of Massachusetts, Consul of the United States at Lima, and for the ports of Peru.

Charles Barnet, of New Jersey, Consul of the United States for the port of Antwerp, in the place of David Parish, resigned.

Harris E. Fudger, of Massachusetts, Consul of the United States for the port of Santa Martha, in the Republic of Colombia.

Hugh Steele, of Illinois, Consul of the United States for the Island of St. Bartholomews, in the place of Robert M. Harrison, resigned.

Robert Wash, of Missouri, Attorney of the United States for the Missouri District, in the place of Joshua Barton, deceased.

DEDICATION AND ORDINATIONS.

At Richfield, Otsego county, New-York, August 25th, the Baptist meeting house recently erected, was dedicated to the service of Almighty God. Sermon by the Rev. Mr. Willey, of Utica, from Psalm cxviii. 25, last part.

In the afternoon of the same day, Francis H. Johnson was ordained to the work of the gospel ministry. Sermon by Professor Kendrick, of Hamilton, from Colossians iv. 17; ordaining prayer by the Rev. Mr. Burch, of Exeter; charge by the Rev. Mr. Blakesley, of Schuyler; right hand of fellowship by the Rev. Mr. Willey; charge to the church by Rev. Mr. Galusha, of Whitesborough; concluding prayer by the Rev. Mr. Tenant, of Springfield.

At the session of the Oneida Baptist Association, in Westmoreland, New-York, the Rev. Charles H. Le Hatt was ordained to the work of the Gospel ministry. Sermon by the Rev. Mr. Willey, of Utica; ordaining prayer by the the Rev. Mr. Goodwin, of Mansfield, Connecticut; charge by the Rev. Mr. Williams, of New-York; right hand of fellowship by the Rev. Mr. Babcock, of Poughkeepsie; address to the church and congregation by Professor Haskall, of the Theological Seminary, Hamilton; concluding prayer by the Rev. Mr. Bostwick, of Hartwick. Messrs. Johnson and Le Hatt are both graduates from the infant institution at Hamilton, and it is hoped their labours will be owned and approved of God, as they are already of the churches.

The ordination of the Rev. Peter Ludlow, jun. of the Second Baptist Church in Providence, Rhode Island, took place on Thursday, the 28th ult. Ordaining Council—Rev. Dr. Gano, Rev. Dr. Rodgers, Rev. Messrs. Benedict, Gammell, Cushman, Hall, Welsh. Wilson, Shurtliff, and Branch. The exercises were as follows:—Introductory prayer, by Rev. Mr. Welsh, of Warren; Sermon by the Rev. Dr. Gano, of Providence; Ordaining Prayer, by the Rev. Dr. Rogers, of Philadelphia; Charge, by Rev. Mr. Cushman, of Hartford; Right Hand of Fellowship, by Rev. Mr. Gammell, of Newport; Concluding Prayer, by Rev. Mr. Benedict of Pawtucket; last hymn read, and Benediction, by the candidate. The exercises on this occasion were exceedingly interesting, solemn and impressive; and were attended by a large and attentive congregation.

MARRIED,

On Thursday, 4th inst. by the Rev. Robert Little, Mr. JOHN WHITE, to Miss SARAH C. HENSON, both of Georgetown.

At Alexandria, on the 4th inst. by the Rev. Doctor Wilmer, JAMES H. BENNET, Esq. United States' Consul at Pernambuco, to Miss MARY AMELIA HOOFF, of that town.

DIED,

In this city, on Saturday last, after an illness of several years standing, Mrs. ANDREWS, relict of Major George Andrews, and mother of Capt. C. Andrews, and Major T. P. Andrews, all of this city.

On the 8th inst. at the residence of his uncle, (Mr. James Moore) Mr. JOHN LOWNEY, aged 22 years, a native of Philadelphia.

At Bladensburg, the 29th ult. Miss SARAH ANN BEALL, daughter of Walter B. Beall, Esq. of this city, aged 24 years.

At Ithrington, England, 13th June, Mr. ROBERT BOWMAN, aged *one hundred and eighteen*, being born in the year 1705, about two miles from the place of his death.

Poetry.

From a collection of hymns now publishing in Andover, Massachusetts.

THE FULFILMENT OF PROPHECY.

The fount is open'd from whose streams
  Celestial life, and knowledge spread;
The sun hath ris'n, whose radiant beams
  Restore the sick, and raise the dead.

And nought their glorious course shall check,
  Till Earth with moral verdure glows,
Till they, her desert wilds shall deck
  With blooming Eden's deathless rose.

That Mighty Angel, to whose hand
  The Everlasting Word is given,
Waves its broad wings o'er sea and land,
  And soaring cleaves the vault of heaven.

And say,—shall aught oppose his flight?
  Aught dim with clouds his flaming scroll?
No! not till truth, with holy light,
  Shall visit every human soul:

Not till blest Peace shall spring to birth,
  Till Hatred sheath his useless sword,
Not till the nations of the Earth
  Become the kingdoms of the Lord.

THE FAREWELL,

Land where the bones of our fathers are sleeping!
Land where our dear ones and fond ones are weeping!
Land where the light of Jehovah is shining!
We leave thee lamenting, but not with repining.

Land of our Fathers! in grief we forsake thee;
Land of our friends! may Jehovah protect thee;
Land of the church! may the light shine around thee,
Nor darkness, nor trouble, nor sorrow confound thee.

God is thy God; thou shalt walk in His brightness!
Gird thee with joy! let thy robes be of whiteness!
God is thy God! let thy hills shout for gladness!
But ah! we must leave thee—we leave thee in sadness.

Dark is our path o'er the dark rolling ocean;
Dark are our hearts; but the fire of devotion
Kindles within;—and a far distant nation
Shall learn from our lips the glad songs of salvation.

Hail to the land of our toils and our sorrows!
Land of our rest!—when a few more tomorrows
Pass o'er our heads, we will seek our cold pillows,
And rest in our graves, far away o'er the billows.

Jesus, we pray for thy Spirit to lead us,
Jesus, we pray for thy Power to succeed us;
Then, when thy grace from our toils shall release us,
The prayers and the songs of redeem'd ones shall bless us.

Miscellany.

From the Southern Intelligencer.

HINTS ON PUBLIC WORSHIP.

1. Feel that it is a great privilege to be allowed to draw nigh to God in his sacred house, which may be to you, if it is not your own fault, "the gate of Heaven." If you feel thus you will not make trifles or worldly concerns an excuse for not going, or for going late, nor will you fail to take a deep interest in what passes.—You will not be a mere spectator, like some who do not even deserve the name of auditors. Remember that instead of your honouring or profiting God by condescending to go to church, He honours you, however great, by permitting *you* to go; and that you must account for the privilege in every instance.

2. Go in when you arrive at the house. Do not profane the Sabbath, and affront the sanctuary, by standing in its open doors, which invite you to enter in and be saved, and talking with any body or every body you meet, or staring out of countenance, those for whose feelings you ought to have some regard, but whom your brazenness often compels to resort to the use of a veil. The opposite fault, viz. that of coming late, direct from the Post Office, is a violation of the Sabbath, and belongs therefore to another place.

3. Whispering, nodding and bowing to your acquaintance, and all restlessness before or during service prove not only indisposition to the business but inattention to the manners of the place, where God is the centre of regard and the sole object of affection. "The Lord is in his holy temple, let the earth keep silence before Him."

4. Keep awake—The invention of ministers has been exhausted in the vain efforts to rouse the attention of their flock; and the politeness of some flocks has been so far exhausted that they now regularly take, in great numbers, their morning and evening nap. We have some among us, who never fail; and Hogarth's celebrated picture of the sleeping congregation is a faithful likeness of some assemblies I have lately seen. I dare not smile on such a subject. It is awful to think where those may wake who sleep in the sanctuary. If awake, they might hear and be induced to accept the offers of mercy. Closing their ears and eyes, they sleep on in indifference, sleep on perhaps to ruin.

5. Do not smile or laugh at any awkward circumstance or improper act that may occur. If the clerk make a blunder, half the assembly will be seen ready to burst into laughter. This is childish, and betrays a dreadful state of heart. He who feels a just reverence for God, His house and His worship, will be pained, not amused on such an occasion.

6. Take a full share in the sacred employments of the place; join in the praise and prayer. Let your thoughts and your eyes be under command. Let every act of worship engage your heart, let every petition have your cordial Amen attending it as it rises to Heaven. Sing with the Spirit and with the understanding. Listen to nothing that may be said or done by other inattentive persons during worship. Forget yourself and all other mortals, and let your soul be sweetly and devoutly absorbed in the business of the place. Regard not what other mortals think of you. Do nothing to be seen of men.

7. Avoid, as you come out, the distraction of thought, the oblivion of all you have heard, which will be produced by salutations, by lounging about the doors, and by entering into worldly conversation. To do these things, is to erase at once whatever impressions may have been made on your memory, or heart.

8. Set yourself diligently to improve what you have heard. Are you above this? Better stay at home; to go to church in order to see and be seen is to offer the sacrifice of fools. Better stay at home, I repeat, you only "treasure up wrath" by going thus. Did you hear any thing admirable and good? How inexcusable to starve with rich provisions before you? Did you observe some defects in the sermon: would you then be so weak as to refuse *all* nourishment, because at a table *some* of the dishes did not please you? If you would improve the means of grace, lay aside criticism, at least on the Sabbath. Spend as much time in conversing and meditating on the subject of the discourse, as many pass in canvassing its faults or beauties. Carry the subject in your thoughts, till it has influenced your prayers, your resolutions, and your life. If these hints are taken, you will find growing reason to say, of the house of God, "It is good for us to be here," and that "a day in His courts is better than a thousand common days."

From Waln's Description of China.

THE DELUGE.

There are few notions, however chimerical or absurd, that may not obtain some degree of plausibility through the ingenuity of the sophist. In asserting the heights of Tartary, situated in the country of the Eleuths, to be the cradle of the human species, or still more emphatically, and perhaps properly, "the foundery of the human race," the votaries of this belief overthrow the whole structure of ancient history, making the parts of Asia, which, according to the best chronologists, were unknown to Noah and to his immediate posterity, the first regions of the postdiluvian world that were inhabited. That the ancient Scythians, and the Tartars or Tatars, were the same people, will not be disputed; and their descent From Magog, one of the posterity of Japhet, is very generally admitted. Magog established himself to the eastward of the Caspian Sea, from whence his descendants extended themselves over the vast regions on the northern frontiers of China.

Important historical sacrifices have, heretofore, been made, solely to support a favourite theory. In the first place, they contend that as cetrain mountains of the Altaic chain in Tartary are higher than any other in the old world, they were the first to be covered, and the last to be uncovered at the deluge. All nations possess some traditionary accounts of a genral or local deluge. Notwithstanding the objections of those freethinkers, that no direct historical account of that event is found among ancient profane writers; that it is impossible to account for the vast quantities of water necessary to overflow the earth to the depth specified; and that there was no necessity for an universal deluge, as the same end might have been accomplished by a partial one, yet the general voice of mankind, at all times, and in all parts of the world, supports the truth of this part of Mosaic history. It would be superfluous to examine the various theories which have been formed upon this subject, as it is sufficient for our purpose to show that Mount Ararat was the hive from whence the present race of men originally proceeded, and not the heights of Tartary, or Scythia. The theory of Dr. Burnet, who denies the existence of mountains before the flood, is directly contrary to the word of Moses, that "all the *high hills* that were under the whole heaven were covered." Mr. Whiston endeavours, to show, that a comet, descending into the plane of the ecliptic towards its perihelion, passed just before the earth on the first day of the deluge, burst the crust of the earth, covering the internal abyss of waters, by the force of attraction, and broke open the fountains of the great deep. According to M. de la Pryme, the deluge was effected by breaking the subterraneous caverns and pillars of the earth by dreadful earthquakes, and causing it to be swallowed up by the waters; but this idea is equally at variance with Scripture testimony. Mr. Hutchinson asserts, that when the earth was created, the terrestrial matter was entirely dissolved in the aqueous: within the sphere of earth and water was a vast cavity called by Moses *the deep*; and this internal cavity was filled with the same gross, dark air, that lay upon the exterior of the spherical figure. When light was created the internal air received elasticity sufficient to burst out through the external covering of earth and water, and the water, descending, filled up the void, and left the earth in a form similar to that which it has at present. Thus, according to him, the antediluvian world, as well as the present, consisted of a vast collection, or *nucleus*, of water, called *the great deep*, or the *abyss*; and over this was the shell of earth, perforated in many places, by which means the waters of the ocean communicated with the abyss. The breaking up of these fountains was occasioned by a miraculous pressure of the atmosphere, from the immediate action of the Deity himself; and the air descending to where it had originally been, drove out the waters over the whole face of the dry land. The physical objection to the action of the air upon the water is sufficiently evident: nothing but a continued miracle could have retained the atmosphere, for any time in the abyss, as the pressure of the water would immediately have forced it up again through those holes which afforded a passage downwards, and which had been opened by the pressure of the air, which must necessarily have been unequal.

The theories of those who advocate a partial deluge, among whom are Isaac Vossius, Mr. Coettogon, Bishop Stillingfleet, and many others, are not more tenable. A partial deluge is, in the nature of things, impossible. It cannot be imagined that the waters could accumulate upon any country without going off to sea, while the latter retained its usual level; nor that any part of the sea could remain above the level of the rest. Besides, it is expressly written, that "All flesh died that moved upon the earth both of fowl and of cattle, and of every creeping thing that creepeth upon the earth, and every man.—All in whose nostrils was the breath of life, of all that was in the dry land died." Again it is said, "Every living substance that I have made will I destroy from off the face of the earth." It is therefore apparent, that a partial deluge cannot be supported but in direct opposition to the word of God.

Traditionary accounts of a deluge, as I have already stated, have been discovered among all the nations of the world; not only among the Egyptians, Ammonians, Arabs, Phrygians, Syrians, Greeks, Ionians, Babylonians, Medes, Persians, Indians, Chinese, Japanese, and other ancient nations of the old world, but among the Mexicans, Peruvians, Brazilians, Guanchas, the natives of Terra Firma, &c. in South America, the aborigines of North America, and of the Island of Cuba, and even the Savages of Otaheita.

Placing therefore, implicit faith in the author of the Pentateuch, which is further strengthened by natural appearances, it is necessary to show as far as may be practicable, that the dove found a resting place for the sole of her foot, and the ark rested on the mountains of Ararat.

All the Eastern writers are unanimous in the opinion, that Noah descended from the ark upon the mountains of Armenia. A valuable tract from Abydenus, has been preserved by Eusebius, that was taken from the Archives of the Medes and Babylonians, not only resembling, in its principal features, the Mosaic account of the deluge, but explicitly pointing out Armenia as the country in which the ark descended, and where its remains were preserved for a long time. Eusebius gives a curious account, to the present purpose, from Melon, who wrote a treatise against the Jews. He takes notice among other things, of the person who survived the deluge, retreating with his sons, after the calamity, from Armenia. Part of the ceremony in most of the ancient Egyptian mysteries, consisted in carrying about a ship or boat; which custom on due examination, will be found to relate to nothing else but Noah, and the deluge. The ship of Isis is well known; the name of this, and of all the navicular shrines, was *Baris*, being the very name of the mountain, according to Nicholaus Damascenus, on which the ark of Noah rested, the Ararat of Armenia. So striking a coincidence could not be the result of accident. In the third volume of M. Perron's Zendavesta, there is an account given of the cosmogony of the Parsees; after relating the cirumstances of the deluge, intermingled with fables, but radically correct, it is stated that after the waters had subsided, the mountain of *Albordi* in *Ferakh-kand* first appeared. Josephus informs us that the Armenians called the spot upon which the ark rested at the descent of Noah, *Apobaterion*, signifying an exit or coming out; and that the inhabitants showed some remains of that stupendous fabric, which they had preserved to that day. Most Pagan writers have left their testimonies of a general deluge, and of the ark in which the select few were secured from inundation. Berosus, the Chaldean, writes, "that some fragments of this vessel are still to be seen in the mountains of the Cordyæans, in Armenia; and that many of them carry off pieces of the pitch which closed its seams, as charms against enchantment." The exact time, in which Berosus existed is unknown, but it is supposed to have been about two hundred and sixty-eight years, B. C. Hieronymus, the Egyptian, in his Antiquities of the Phœnicians, as well as many other writers, speak to the same purport. But Nicholaus of Damascus informs us more explicitly, "That above the province of Minyas, in Armenia, there is a certain stupendous mountain, named Baris, to which, it is reported, that many flying at the time of the deluge, by that means escaped; and that a man was borne on an ark to the summit of that mountain and some fragments of the materials, of which the ark was composed, remained there to this day." He adds, "This probably, is the man alluded to by Moses, the legislator of the Jews." Abydenus, who lived B. C. about 340, particularly states, that the people of the country used to get small pieces of wood, which they carried about by way of amulet. Theophilus says expressly, that the remains of the ark were to be seen upon the mountains of Aram, or Armenia; and Chrysostom appeals to it as a thing well known; "Do not," says he," those mountains of Armenia bear witness to the truth? those mountains where the ark first rested? and are not the remains of it preserved there even unto this day?" (A. D. 407.)

The preservation of the ark for so many ages, notwithstanding this strong corroborating testimony, is wholly incredible, without adverting to the perpetual snow which covers the summit of Ararat; but the united opinions of so many writers conclusively show, that Armenia is the country where Noah descended; and this conclusion can suffer no alteration, whether the remnants of the ark existed or not. The same general belief entertained by Pagan writers, cannot diminish in importance, although it should be mixed up with fabulous accounts. In modern times, we have the example, of a Dutch traveller, named Struys, who affirms, that he travelled twenty-five miles up mount Ararat to see a Romish hermit; that, after having passed through the three regions of clouds, the first dark and thick, the next cold and full of snow, and the third colder still, he arrived at the cell of the hermit, when he breathed a very serene and temperate air; that the recluse told him he had lived there twenty-five years, and never perceived wind or rain; that on the top of the mountain there still reigned a greater tranquility, whereby the ark was preserved; and that he received, from the hands of the holy father, a cross made of the wood of the ark! The writer has given a formal copy of a certificate to that effect, in his fabricated relation. Tenseiro, who wrote the narrative of an embassy from the Portuguese governor of India to Persia, performed by De Meneyes, in 1520, passed over the most elevated regions of Armenia. The natives here pointed out to him the mountain on which the ark of Noah had alighted, with the ark itself resting on it, which they assured him they saw distinctly, and were accustomed to bring down fragments of the wood as relics. Our traveller, however, after gazing long in the most anxious and intent manner, never was able to discover any thing but snow; a circumstance which deeply mortified him, and which he could not account for, only by supposing that some extraordinary malady had affected his eyes in consequence of the dazzling white which surrounded them.

From the Southern Intelligencer.

LIBRARIES ESTABLISHED BY DR. BRAY.

By the best account, it appears that Dr. Thomas Bray, formerly the Bishop of London's commissary in Maryland, established in this country previous to the revolutionary war, thirty-nine libraries; the whole of which contained 2,666 volumes of well chosen books. Of these libraries, he founded 30 in Maryland, 3 in Virginia, 1 in Massachusetts, 2 in New-York, 1 in New-Jersey, 1 in Pennsylvania, and 1 in South Carolina.

Besides these he also sent into this country upwards of 34,000 other books and tracts. So indefatigable was the zeal of this pious and truly apostolic man, to promote the knowledge of religion, and to establish the sound doctrines of the gospel among his brethren in a strange land.

But the Doctor's benevolence was no less conspicuous in Europe, than in America, for he also founded sixty-seven *Lending Catechetical Libraries* in England and Wales, and sixteen in the Isle of Man. His associates, as they are termed, have since his death founded upon his plan 114 libraries, which contain in all 11,468 books. These libraries have been established within the following period, viz. from the year 1756 to the year 1808.

This Dr. Bray was a native of Marton in the county of Salop, England, and born in the year of our Lord 1665. His parents were good and respectable inhabitants of that place, and they spared no pains or expense to form his mind to learning and virtue. He received his collegiate education at Hart-Hall, Oxford, which he left soon after he became *Batchelor of Arts*. About this time he entered into holy orders, and in the year 1690 was appointed Rector of Sheldon, which he held till about three months before he died. He resigned this situation from a sense of his own advanced age, and the satisfaction he had in foreseeing that he should still survive in the zeal and abilities of a worthy successor, the Rev. Mr. Carpenter.

It was in the parish of Sheldon, that Dr. Bray composed his Catechetical Lectures; which were so well received by the public in general, and by his friends in particular, that three thousand copies proved not too great a number for the first impression. It has since gone through several editions, and has been considered by many persons of distinction in the church, as the most plain and accurate performance extant on the subject. These lectures, the first fruits of his piety and learning, drew him out of his rural privacy to London, where he was introduced to a more conspicuous and remarkable scene of action. There was soon a demand for a second impression; and by both impressions at a very reasonable rate, he cleared upwards of seven hundred pounds sterling. I consider it as one of the happiest circumstances in my theological pursuits, that I met with these lectures at an early period, and am highly gratified in this opportunity of recommending them to the notice and perusal of believers, and especially to young divines.

They will find his instructions as *Elisha* found *Elijah's mantle*, an interpreter in many difficulties, and a sure passport over Jordan. They give us the best definition of the Christian Church, and the nature of the Covenant between Christ and us, of any works I have ever read. They are like a plain avenue; so plain and natural that we cannot mistake the way, nor lose ourselves therein. But alas! how many in the present day lose the by-path of error, and will take more pains to go wrong, than would be necessary to lead them into all truth?

In the year 1696, Dr. Compton, Bishop of London, whose diocess also included this country, appointed Dr. Bray his commissary in Maryland, with a salary of 400*l.* per annum; which the Dr. made no hesitation to accept; for he did not so much regard the worldly inducement, as he did the spiritual benefit of mankind.—How unlike many others;

When the Dr. arrived at his station in 1699, he used all possible endeavours to settle the concerns of the church, which were at that time in great confusion, and which was most violently attacked by the Deists on the one hand, and by the Quakers on the other. By his good conduct and conciliating manners, he soon gained the love and confidence, not only of the clergy and laity of his own denomination; but he also won upon the feelings and confidence of others, and the church over which he presided quickly began to thrive. So much can an active clergyman do! It would require a large volume to enumerate all this worthy man's exertions; I shall only add, that in every sphere he acted with the zeal and firmness of an apostle, and that the good effects of his labours are still visible in that part of the country where he lived; so true it is that,

"The sweet remembrance of the just,
"Shall flourish when they sleep in dust."

The Doctor, after having been sometime in Maryland, returned to England, where he died on the 15th of February, 1730, in the 73d year of his age.

BURNING OF MOSCOW.

Count Rostopschin, who was governor of Moscow at the time the French, under Bonaparte, entered that city, has been considered the person who fired it, or that it was done by his command, in order to distress the French, and compel them to retreat from Russia: but in a recent publication, the Count declares that he had no agency in this transaction; that it was by the invaders themselves; and that "when the fire had in three days consumed three fourths of the houses in Moscow, Napoleon felt all the importance of such an event, and foresaw the effect it would have on the Russian nation, which was justified in attributing this disaster to him, on account of his presence and that of 130,000 men under his command. He thought of a sure way of withdrawing, in the eyes of Russia, and of the whole of Europe, all the odium from his own person, and of making it fall on the head of the Russian government at Moscow. It was then that the bulletins of Napoleon proclaimed Rostopschin the incendiary. The newspapers and pamphlets of the day, one after another, repeated this accusation, and gave authority to all who have written since the campaign of 1812, to present as authentic a story entirely false." Count Rostopschin, further states, that although three-fourths of the town were consumed, there still remained sufficient buildings to lodge the French army. He admits, that the Russians did, in a few cases, set fire to their own houses; but seems to contend that the burning of Moscow is to be principally attributed to the French, who were urged to it in some instances by the hopes of plunder (as free permission had been given to plunder houses discovered on fire,) and, in others, by the carelessness of the French soldiers in searching houses at night with lighted torches and candles. As an evidence of the intention of Bonaparte to destroy Moscow, he mentions the blowing up of the Kremlin, which he conceives to have been wholly unnecessary and wanton.

Advertisements.

ASSIZE OF BREAD.

THE average cash price of superfine Flour in Washington County, is ascertained to be from $6 to $6 50.

Agreeably to the directions of the act of the Corporation of Washington, regulating the weight and quality of Bread, the weight of Loaves for the ensuing month must be—

Single Loaf	22 ozs.
Double Loaf	44 ozs.

By order: W. HEWITT, *Register.*
Aug. 30.

Dr. C. F. WILSTACH,

(F street, near the Branch Bank,)

HAS constantly for sale, an extensive assortment of Genuine Drugs and Medicines, Surgeons' Instruments, Dye Stuffs, Paints, &c. &c.

Physicians' Prescriptions compounded with particular care and attention.

Just received, a fresh supply of Swaim's celebrated PANACEA.

Aug. 9—tf

Printing Establishment FOR SALE.

THE Editor of the "Winchester Gazette," induced by considerations arising out of his late domestic affliction, offers his establishment for sale.—There are perhaps few similar establishments, in the interior of the country which have commanded a more regular and substantial patronage, than the one now offered for sale: and to one disposed and qualified to assume the duties of an Editor, its local situation and the importance of the town of Winchester, offer the most flattering inducements.—The terms will be made accommodating.—Letters, post paid, addressed to the subscriber, shall be promptly attended to.

JOHN HEISKELL.

July 12

RICHARD S. COXE,

Attorney & Counsellor at Law,

HAS removed into the District of Columbia, and opened his OFFICE in Georgetown. He will be happy to attend to the business of those who may intrust it to him; whether of a professional kind, or in relation to claims of any description, in Washington, Alexandria, and Georgetown.

Jan. 18—tf

To Magistrates, Constables, &c.

JUST published, and for sale at the Columbian Office, North E Street, near 10th Street.

THE REPORT OF A COMMITTEE,

adopted by the meeting of Magistrates, held at the City Hall on the 28th of May last, relative to the course of proceedings under the act if Congress, passed March 1, 1823, entitled "An act to extend the jurisdiction of the Justices of the Peace in the recovery of debts in the District of Columbia.

Also, for sale, at the same place, the BLANK FORMS, adopted by the Justices, the copies of which were furnished the subscriber by the committee appointed to prepare them.

The subscriber intends keeping a general assortment of BLANKS used by Justices of the Peace for sale on reasonable terms, and will be thankful for a share of patronage.

JOHN. S. MEEHAN.

June 7.

Dr. Gill's Commentaries.

W. W. WOODWARD has extended the time for selling the above valuable work at $35 Sheep, and $40 in Calf binding.—Letters and orders must be *post paid.*

Philadelphia, Feb. 1.

JUST PUBLISHED

And for sale by John S. Meehan, at the Columbian Office,

A
PARTICULAR RELATION
OF THE
AMERICAN BAPTIST MISSION
TO THE
BURMAN EMPIRE.

In a Series of Letters, addressed to *Joseph Butterworth, Esq. M. P. London,*

BY ANN H. JUDSON.

March 22—tf.

PRINTING,
OF EVERY DESCRIPTION,
NEATLY EXECUTED
AT THE COLUMBIAN OFFICE.